

Classic O9A Texts



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Concerning Culling as Art

The Development of Arête

Life culls - that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance - to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were *distasteful*: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that

such behaviour or such deeds was *rotten*, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided [1].

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities – with their personal qualities admired and respected. They, for example, were the ones people felt they could trust – ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy – that is, those of proven *arête*, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste – those with a taste for natural justice and thus with a dislike of rotten humans – tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes.

For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) because the natural aristocracy favoured – was beneficial to – the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our

own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the *pathei-mathos* [the learning from experience] of one's ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, *ἀρετή*) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in *individuals*; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of *proven* noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

The Rise of the Plebeian

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific *-isms* and *-ologies* were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds.

In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence

and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy – and in the modern State – we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character – of good breeding – it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste – some latter-day individuals of noble character, of breeding – developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

The Modern Art of Culling

What the ONA Art of Culling does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding – by our Dark Arts including The Art of Culling – of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten – worthless – and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging – for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not – then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things – some types of behaviour and some particular deeds by humans – are distasteful and that

individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling – or seek to argue about it or debate or discuss it, which, in truth, our kind cannot be bothered to do, since it is character that is important for us, not words. Practical deeds to develop, to reveal, character – not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is – as the Order of Nine Angles has developed The Art of Culling – of two main types. The individual, and the collective. The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

As an historical aside – to be believed or not according to one's inclination, given that it is an aural tradition – and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develop and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling, or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil's Advocate and so speak on behalf of the accused (the potential Opfer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be 'an accident', or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

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122 Year of Feyen

[1] This sense of personal distaste, of something gone rotten, or bad, is the correct the meaning of the word *κακός* in Hellenistic culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magickal or other assistance.

Such meetings would be monthly, or – in a large nexion – fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.

The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts

Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

" The faculty of dark-empathy is one of the qualities that distinguishes the genuine Adept. Some other qualities of the Adept are self-honesty, self-awareness, and self-control, often manifest as these are in a certain noble attitude and thus in the possession of personal manners. Not for the Adept the ill-mannered behaviour of Homo Hubris, distinguished as such untermenschen are by their lack of manners, lack of empathy, and their uncontrollable need to dysfunctionally express themselves and their emotions in public. In one word, Adepts possess *ἀρετή*. "

Inwardly, the true Dark – the sinister – Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane.

That this has been forgotten – or not understood, or not even known among the many latter-day pretenders and poseurs – is a sign of how few genuine Masters, and Lady Masters, there are.

Thus, there is a beauty in the Dark Arts and an exultation of Life, and certainly not a wallowing in the symbols, symbolism and accouterments of death and decay. Thus, there is a natural joy, which can be and often is both

light and dark but which is always controlled. Not for the Gentleman, or the Lady, the loss of mastery, the stupefaction that arises from over-indulgence (which over-indulgence can and which does include personal emotion).

Thus, one of the true archetypes of the genuine Sinister Path: Baphomet, the beautiful, mature, lady (fecund Mistress of Earth) whose beautiful outward serenity masks the deadly acausal darkness within which can be released when she chooses. (Life-Birth-Joy-Ecstasy-Safety-Wisdom-Giving-Darkness-Death.) Thus, another dark archetype: The Master, the true shapeshifter who is and who might not be what they might appear to be; the polite charming gentleman, who might (and who could) kill you or have you killed if there was a good enough reason, but who might reward you (if there was a good enough reason) with beneficence whose source would be unknown to you; the recluse – The Master Acausal Sorcerer – you do not see nor know, except perhaps in dreams, shadows, or fleeting day and night-time glimpses which might perhaps stir a memory, some memory, personal or beyond (Beautiful-Profound-Wistful-Knowing-Danger-Roborant-Wyrdful-Sad) which inspires, or brings new beginnings or balance or perchance a retribution.

To aspire to – to gain – Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are.

Mastery begins with Internal Adept, and it is from noble cultured – gentlemanly or lady-like – Adepts that candidates for the inner ONA are recruited.

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The De-Evolutionary Nature of Might is Right

The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche [1], and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the *raison d'être*) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way.

This doctrine – though unacknowledged – is also the *raison d'être* of the

governments of many if not most modern nation-States, such as Amerika, where military might, or sanctions or bribery, are used as a means of making, and enforcing, policy and ensuring the well-being, prosperity, and security, of such entities.

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

Culture essentially implies four important qualities that such barbarians, such talking animals, lack – and these qualities are empathy, the instinct for disliking rottenness [2], reason, and pathei-mathos. It is these qualities that not only distinguish us from other animals (and thus express our humanity) but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings. Animals do not have this choice, this ability.

Thus, to make the doctrine of Might is Right central to, or an integral and important part of, some Occult or Satanic way or praxis (like, for example, the Church of Satan did and does) is to negate the very basis of such esoteric ways and praxis. For the essence of such esoteric ways – and especially of Satanism – is to use certain Occult techniques and methods to develop certain esoteric faculties and enable the development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods used and in how development, and evolution, of the individual is understood.

Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and – considered esoterically – incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual – and the cultivation of their faculties, esoteric and otherwise – is indissolubly bound with pathei-mathos, and with empathy. Empathy esoterically [i.e. 'dark empathy'] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being.

Pathei-mathos means learning from one's own difficult, practical, and testing experience, and which experience by its nature involves hardship, suffering, and an intimation or awareness of the numinous: that is, of that-which is more powerful than we are or we have imagined ourselves to be. Or expressed esoterically, pathei-mathos can be and often is the genesis of

empathy: an intimation or awareness of ourselves as but one nexion, one connexion. And pathei-mathos, and esoteric empathy, take the individual far from the preening self-indulgence and macho posturing of the Might is Right types.

In the system of the ONA, pathei-mathos is encouraged by the Grade Rituals, by Insight Roles, and by the practice of Culling as Art: that is, culling as

"...a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles - culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition."

Concerning Culling As Art (ONA text, 122 yf)

Thus, ONA people develop an awareness of themselves far beyond their own ego and delusions about their self-importance. The awareness of themselves as a nexion, as part of a matrix of connexions involving Nature, the Cosmos, and other human beings, with one expression of this awareness - this esoteric knowing - being an Aeonic perspective and Aeonic Sorcery.

However, those who make the doctrine of Might is Right central to, or an integral and important part of, their Occult way or praxis are merely glorifying the irrational uncultured brute, and maintaining the delusions of individuals regarding themselves, their abilities, and their importance. Thus, such Occult ways propound such guff as "Reality is what we perceive it to be," and "I command the powers," and "I am (or can be) the only deity which matters" [3].

In essence, therefore, the doctrine of Might is Right - and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities - is the ethos of the vulgar mundane and especially of Homo Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

Hence their ways and their praxis is of the preening individual who has or who may develop some "superior abilities" or acquire personal power (over others) by indulging in some rites or Occult practices where they believe they can "alter or change things in accordance with their will" [4]. In this, they somewhat resemble a comic book hero - LaVey-man perhaps, who acquires his superhuman powers by wearing a specially crafted medallion with that Magian image of pentagram, Hebrew letters and goathead, on it, and which medallion was given to them by some pompous so-called High Priest and entitles them to prance around in black attire and strike a pose that they think makes them look fearsome. Thus, they see their Destiny in terms only of themselves - causally, mundanely - as an extension of their ego, with nothing beyond this personal Destiny of theirs.

In contrast, for the ONA, our Destiny is bound to and part of supra-personal (Aeonic/Cosmic) *wyrd*, and which *wyrd* is manifest primarily and exoterically in the truth of our primal and of our necessary tribal (that is, our connected and cultured) nature, and in the necessary of learning directly, personally, from practical experience. That is, manifest in us, as an individual, being but one *nexion*; in the tribal law of the Drecc (The Dreccian Code), and in *patheimathos* arising from experience of both Light and Dark. It is this unique combination which is the genesis of our particular sinister culture and enables us to evolve, esoterically and otherwise. For if the ONA is anything, it is the way of a particular, and a new type of, culture: that is, a new and evolutionary and esoteric way of living for human beings.

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Notes

[1] Nietzsche's approach is one where individual power (as manifest in *Wille zur Macht*) is central. This concentration on the instinct, or motivation, however derived or manifest, of the individual for control and power aligns him with social Darwinism and the doctrine of Might is Right, despite his attempts to distance himself from Darwin's thesis.

[2] For more regarding culture and the human instinct for disliking rottenness, see the ONA text *Culling as Art*.

[3] Such things express the attitude and nature of Magian Occultism, for which see the text *Concerning God, Demons, and the Non-Jewish Origin of Satan*, and the compilation *Magian Occultism and The Sinister Way*.

[4] The definition of magick as "altering or changing things in accordance with one's will" – dependant as it is on mere causal cause-and-effect and the delusion of the self – expresses the limited and illusive understanding of those lacking esoteric empathy and the esoteric wisdom born of *patheimathos*. That is, it reveals a lack of awareness of acausality, of ourselves as *nexion*.

Questions From A Modern Rounwytha Initiate

Would I be right in thinking that in practical terms the Rounwytha principle means the Order of Nine Angles puts great emphasis on women?

Yes indeed. We always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional *nexions* following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos

that is central to the Order of Nine Angles, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors – distortions – of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies – that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced – and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general. For many of these male specimens, women are there for enjoyment; to satiate one's lust; to bear children and look after children – and often to look after the man, to care for the man if and when the man allows them. That is, women are viewed by such male creatures as useful, and even occasionally as necessary, in terms for example of certain sexual instincts, appetites. But women are not viewed as complimentary to such a man; certainly not as an essential, a needed, complimentary, as an equal and necessary partner.

Thus, and excuse the generalization, but most of these male specimens of Homo Hubris do not think about women as close personal friends; of wanting a woman as a best friend, or women as their best friends – for they, these 'real men', have 'their mates' for that, and for most such male specimens the very thought of such a thing as having women as best mates makes them uncomfortable.

That is, for these specimens of Homo Hubris physical prowess and 'manly competition' are important, often to the extent that physical prowess, 'manly competition' and having mates, and being aggressive, defines them – is a measure of their self-identity, their 'manliness'. Thus are they basically still primitive, still barbarians; still prone to the dishonourable blood lust and uncontrollable rage of such barbarians and still adhering mostly unconsciously to the doctrine of so-called 'might is right'.

The truth is that many women are naturally gifted with qualities that many men still lack – qualities necessary in men for balance, both esoteric and exoteric. And qualities certainly required for someone to become an Internal Adept of our tradition and then pass into and beyond The Abyss, and thus qualities required to bring forth an entirely new and more evolved species of human being.

You're talking feminine qualities here? About empathy, right?

Yes, female qualities; natural female abilities. About natural empathy among other qualities. Natural empathy being one of the most important – and meaning having or developing a sensitivity to other people – to their feelings, their thoughts – and having or developing a sensitivity to other life, especially Nature. Natural empathy being the genesis of our esoteric-empathy, and which esoteric-empathy is thus a refinement and development of such natural empathy.

So yes, qualities hitherto most often associated with the female of our species, and not generally, for the most part, hitherto, associated with most men.

What other female qualities, apart from empathy, then?

Intuition, for one. Intuition as not only a foreseeing, an intimation, but also as interior self-reflexion. Charm, for another. Subtly, for another.

You mentioned developing them, these qualities. How?

Firstly by understanding our potential, and part of which understanding is of ourselves, of a man and of a woman, having both a sinister and a numinous character within them, and sinister and numinous abilities. For, in a simplified – very inexact way – and to an extent in an unconscious archetypal way, we might speak of these particular female qualities as natural expressions or intimations of the ur-numinous, and manly blood lust, rage, and competitiveness, as natural expressions or intimations of the ur-sinister. [1]

So development means developing and expressing what is missing or lacking, and also developing what is there or already expressed, and then melding what is so developed and using this meld, this amalgam, as the genesis of a new human being. It is in this new being, this new type of life, that our potential becomes manifest.

Our Dark Arts are an effective way to do this, to develop certain qualities and abilities and then this alchemical, living, amalgam. These Black Arts of ours include Grade Rituals such as Internal Adept and the traditional Rite of the Abyss, as well as Arts such as The Star Game and Esoteric Chant.

What do you mean – Esoteric Chant a Dark Art and means of developing empathy?

Not empathy, *per se*, but as a means of self-development, of self and acausal discovery, as intimation, and as a presencing of certain acausal energies.

For example, Esoteric Chant aids the necessary, for us, ability of self-reflexion as it can aid and develop an awareness of the numinous, and also – when for instance used in certain esoteric ceremonies [2] – it can provide an

awareness of the sinister.

Sorry, but I don't see how singing or chanting can do that.

To learn and become proficient in Esoteric Chant takes time and effort. Unless of course you are already musically gifted and a trained singer and experienced in performing choral works!

But for most it takes many months, often a year or so, to become proficient, to train the voice, to gain the necessary experience of singing with others. In effect, it is rather like an extended Grade Ritual but one undertaken with others of a similar interest and a similar ethos, and with some or many of these necessary others being women. At the very least it requires the help of one's partner, one's partner in sorcery, although it is preferable, more effective, to both learn and perform Esoteric Chant with at least three other individuals.

There thus develops, or there should develop, a harmony and a *sympatheia* with others, and thus an appreciation of such Chant as a manifold nexion. As not only one particular type of nexion – an act or acts of sorcery involving necessary others – but also as a nexion within one's self. A practical learning therefore of the connexions that esoteric-empathy makes us aware of and also a self-reflexion, a self-discovery and a self-learning.

Simply expressed, in order to learn and become proficient in Esoteric Chant – in order to experience just what this Art is and does – you require the aid, the help, the assistance, of others. You have to interact with, and perform with, them in certain ways. If you don't do this, the Chant won't work.

Again, simply expressed, working, learning, living, in this way in pursuit of such an esoteric goal for a year or more moves a man far away from the brutish way of 'might is right' – especially as the very Chant itself is quite affective; that is, numinous, quite cultured. Intimations of a more cultured, a more refined, realm of human existence.

But didn't you say it was also sinister?

Yes indeed, Esoteric Chant can be sinister when used as part of a specific ceremonial Rite. But the performance of such a ceremonial Rite of necessity means belonging to an organized traditional nexion following the initiatory Seven Fold Way, and so such an experience is not that common today among those who use our methods or are inspired by our ethos [...]

I guess, in general, we're not talking here about men becoming kind of effeminate and women becoming masculine!

Au contraire. We're talking about what lies beyond and before such abstracted illusive opposites. About our potential, and about our real human nature, hidden and distorted for so long by religions; by urbanized ways of life; by the domination of barbarians; then by notions about imperialism and conquest and personal destiny. Then by *-isms* and *-ologies*. Now by The State. And so on.

In effect, we're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings.

Can you be more specific, give examples of such new type of woman?

Only in a generalized way. One good illustration would be women of our kind, living by honour – those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

One example known to be personally – a friend of someone involved with us – is a female police officer of many years experience based in an American city. She is tough, 'street-wise', has used her firearm a few times in the line of duty, is skilled and experienced enough in self-defence and physical restraint techniques to be able to take down a man much bigger than her, and yet she has empathy, can be exceedingly charming, is well-read, and very feminine, a femininity quite noticeable when she is off-duty and enjoying herself with friends and which femininity would make the causal observer unaware of her inner character, her skills, her toughness, and her experience.

Another example may be of interest. A certain person I know very well once learnt, in his youth, a certain Martial Art, and on one of his subsequent travels as a still young man he made the acquaintance of and for a short while trained with a certain lady of Asian origin. This young lady, though slim of stature and rather slight of frame, could easily defeat him and also several muscular men. And yet she was also full of grace; elegant, cultured, well-mannered. Not a woman trying to be masculine in a macho Homo Hubris type of way, just someone who had – according to a tradition, a living culture, she was part of – developed her potential and certain skills while retaining and enhancing what made her feminine. In short, she had acquired a natural balance within herself and was quite different from, inwardly and in skills, from the majority of other women around her although to the causal observer she did not outwardly appear that different.

The type of woman who could put a specimen of Western Homo Hubris in his place!

Most certainly! The type our societies need. A new female archetype if you will, different from the harshly competitive, materialistic, career-type women, and the ladette type, and the man-dependant, man-needing, lover/wife/mother type, that Magian 'political correctness' and capitalism seek to encourage, and also different from the men-imitating rather strident type that an increasingly trendy, Magian-derived, so-called feminism seeks to foster.

Instead, the type for whom personal honour is the key to living and to dying, and who – as I said – possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced woman. A unique individual. Beyond predator and prey. Beyond wife, lover, and mother. Someone tough, skilled, and of inner strength, but still feminine, as that Asian young lady I previously mentioned was.

What about men, then? An example of the new type? Not pacifist, surely!

Someone for whom personal honour is the key to both living and to dying, and who – as a woman of our type, our new breed – has attitude and skill enough to take care of and defend themselves, and take revenge, without relying on 'the law' or on others. And someone who has empathy, intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced, more complete, man, and a unique individual. Beyond Old Aeon masculinity with its primitive doctrine of so-called 'might is right' and beyond the role of predator to prey. Someone who, while tough, prefers combat to war because combat is a personal choice, founded on honour, whereas war is the choice, the method, of some supra-personal entity, such as some State, some government, or some leader one is expected to be subservient to and obey without question.

Someone who naturally complements, and who resonates with, the new enhanced woman, and who prefers such strong, tough, yet still feminine, women, to the women of the species Homo Hubris. A partnership of respectful equals. Of man and woman. Of woman and woman. Of man and man; and even of woman-woman-and-man. Already a few such partnerships exist, aided, nurtured, by such individuals having followed our Seven Fold Way or having lived and chosen the life of what we now term 'a niner' or 'a drecc'.

In essence, these are the people – the men and women – who learn from personal experience, from pathei-mathos, and who willingly endure such experiences, and thus who develop a very individual personal judgement and a very individual personal character. Those who have liberated themselves from causal abstractions, and the effects, psychological and psychic, of such causal abstractions, manifest as such effects often are in these mundane, Magian, times of ours in such new archetypes as have been manufactured or have arisen from Magian causal abstractions.

So, we are not talking pacifism, non-violence, or certain moralities here – only of control and aims, and new ways of living. We are not talking about the cessation of desires, or what-not. Instead, of controlling, mastering, and developing, our instincts, and if necessary using them in a directed way to achieve some specific aim or goal, esoteric or exoteric. We are talking most emphatically of personal choice, about individuals making conscious choices. Of individuals being, well, individual.

We are also talking about acquiring and developing new skills, new arts of living, so that we become – we appear to be, to mundanes, to Homo Hubris – as presencings of a hideous nexion [3]. That is, a new species – *orible dragones, baeldracas* – emerging from the pit that leads to acausal Hell and thence to a Paradise at first here on terra firma and then on new worlds among the stars of our galaxy, and beyond. A Hell and a Paradise that have lain dormant within us, for centuries.

A Hell and a Paradise that we can dis-cover and experience by becoming unique sinister-numinous emanations, and becoming such emanations by living and by striving according to our code of kindred honour, by individual exoteric and esoteric pathei-mathos, as well as by means of undertaking such esoteric striving as is waymarked by The Seven Fold Way.

Anton Long
Order of Nine Angles
122 yfayen

Notes

[1] The prefix *ur* from the German usage, as in *ursprache*, implying *the* or *a* primitive/early form of some-thing.

[2] Such as *The Ceremony of Recalling* with *opfer* ending, as given in *The Grimoire of Baphomet (Dark Goddess)*.

[3] Hideous, as in some-thing that by virtue of being partly acausal is, when discovered, first felt as immense and which it is felt conceals hideous things. As, for example, in this quote from the 14th century (CE) work *Gesta Romanorum*:

"He saw at the fote of the tree an hidowse pitte, ande ane orible dragone pere in." Harl. MS 5369. xxx. 110

Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way

For many many decades, the iconoclastic *weltanschauung* of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism.

In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar *-ism*.

But such use of the weltanschauung of Nietzsche – and such quoting of the writing of that author – are irrelevant from the acausal perspective of The Seven-Fold Sinister Way, just as the use of the works and theories of any person, any author, any theorist, whomsoever they are, is irrelevant. Why? Because such a use and such a quoting and such a reliance upon, are redolent of the neophyte, the new Initiate – of someone at the very beginning of our Seven-Fold Way; someone who, having been inspired by whomsoever and whatsoever, has to then move-on from admiration, emulation (and other such neophyte things) toward and into a direct, practical, and personal experiencing of Life and of the sinister which is an aspect of such Life.

An example may illustrate this. The weltanschauung and some of the writings of Nietzsche may enthrall many an adolescent who possesses an instinct, or an aptitude, for the sinister; but as that adolescent experiences the passion, pleasure and the longing of a deep personal love, and the ecstasy, trauma, and personal loss of physical deadly combat – and other such personal affecting experiences – then, if they are of our kind, they grow and mature, drawing from their own, unique, pathei-mathos, a very personal, a very direct, knowing of themselves and others. Thus, the affectations, the inspirations, and the petulant arrogance, of their early learning years, of their adolescence, are left behind to be replaced by the beginnings of that natural wisdom that slowly emerges from within themselves. In brief, they move toward being mature, self-aware, individuals who are not deceived about themselves, with this moving toward usually taking a certain duration of causal Time, often of two decades or more.

Similarly, the sinister novice, following our Seven-Fold Way and undertaking the tasks, the Grade Rituals, the Insight Roles, of that Way, changes and grows, by the inner alchemical process that is the essence of that practical Way. Thus do they, also, if they successfully journey along our Way, move toward being mature, self-aware, individuals who are not deceived about themselves, having awoken, drawn forth, experienced, understood, and integrated, their latent Baeldraca, with this usually taking a certain duration of causal Time, often a decade or more.

In contrast, those who do not possess an instinct or an aptitude for the sinister continue to wallow in such adolescent things, lacking as they do direct, practical, life-threatening, experience of not only the sinister but of Life itself in both of its causally-objectified aspects of Light and Dark. Thus do such individuals remain mundane, and thus do they continue to use and rely on the works, the words, the *-isms* and the *-ologies*, of others, and thus do they approvingly continue to quote the dead words and the texts of others, and thus does such quoting of such dead words and texts mark them as mundane. For all such works, all such words, all the theories – of others,

whomsoever they may be (including a certain Anton Long) - are only and ever, at their very best, an affective beginning of, an inspiration for, a personal journey that is always new, and is now, has been and always will be, practical, a direct learning from our own pathei-mathos. After this journey begins, the works, the words, of others, all - ologies and all -isms, are and must be discarded, replaced by our own learning, by the inspiration that is our own life; and which new learning, which new inspiration, of ours will and always should be discarded by others, when their own turn of pathei-mathos arises.

This is the real essence of our Sinister Way - a way of useful and practical techniques which provoke inner, alchemical, change within individuals and which re-connect us to what exists beyond our still inherent causality. The words, the forms, are only words, forms - causal, temporal, vessels of the beyond-acausal wordless essence. An essence which has to be experienced, known, presenced, understood, by each and every individual in their own way in their own fateful species of Time, and which fateful species of Time is, in causal duration, much shorter than would occur without such a journey along such a Sinister Way.

Thus it is, as mentioned so many times before, that the Order of Nine Angles - as for instance the presencing that is the Seven-Fold Way and the presencing that are our Dreccian nexions - is only and ever a guide, an inspiration, a useful map: a means not the goal; a kollektive of individuals whose own pathei-mathos may be learned from, may be inspiring and useful; and a kollektive of useful and practical techniques and useful nexions which have been shown by experience to work in the necessary wyrdful way, and which thus can awaken, draw forth, the Baeldraca of individuals and move them toward experiencing, understanding, and integrating this new living being which was nascent within the separate individual we once perceived ourselves to be, but which is us and yet of all other Life, presenced in both causal and acausal form and what exists beyond and between all such forms causal and acausal.

For it is from such personal, direct experiencing, understanding, and integration, that affective and the necessary outer and inner change, and thus wyrdful evolution, occurs - a wyrdful evolution both individual and Aeonic and in a species of Time which, in causal duration, is much much shorter than might occur without the acausal presencing that Adepts are.

Thus it is that Adepts - and those more evolved along the sinister way - not only consciously participate in their own wyrdful evolution, in that of our human species, and that of the Cosmos, but also are and become such wyrdful evolution in such a varied presencing of causal and acausal forms, until, finally, they egress beyond all forms to become, to-be, of the living Cosmos itself.

Anton Long
Order of Nine Angles
122 Year of Feyen

Toward The Abyss

A Guide for the Internal Adept

After perhaps a decade or more replete with the striving To Presence The Dark in practical ways, there naturally arises within some of our kind – who have not, out of choice, rigorously followed the traditional Seven-Fold Way to Internal Adept – certain disabling or troubling doubts and questions, and sometimes even a real personal anguish. Occasionally there is even anger, directed at the esoteric path they have been following, and/or directed at those or some of those involved with our Sinister Way.

Sometimes these doubts are to do with ethics, with the morality of certain deeds done; sometimes – for those with family and offspring or considering such – the doubts concern what should they reveal about themselves and their past to their loved ones and how they should nurture their children.

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Sinister Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to live again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

For the approach to The Abyss is strewn with many difficulties, which is why so few venture into it, century upon century, and why few of those few succeed. Most will fail. For these doubts, such questions – such personal turmoil as occurs – are only the beginning of the esoteric/alchemical process of dissolution/unification/reunification that forms the essence of what is known as The Passing of The Abyss.

Thus the meaning sought is in this approach to the nullifying Chaos of The Abyss – where all vestiges of mundanity, of egotism, of self-identity, of vanity, of mundane arrogance, are shed to enable a new type of human being to be born. For it is The Abyss – just one more stage of our Sinister Way – that provides the necessary context.

What Are The Answers?

The answers to questions, and the how of how to resolve such doubts, are as always for each individual to discover for themselves. Theirs is the

continuing journey; theirs is the success – or the failure. But there are some useful hints that may guide them, or some of them.

As someone wrote some decades ago, now:

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand."

Thus, the answers to many such doubts may well reside in three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Sinister Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist (and have been mentioned in many MSS) – means such as the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their sinister character born from practical deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time – from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonic Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time – from a year to much longer.

In respect of (3), if there is no such person, one has to be sought. For such a sharing, according to our Sinister Way, is part of the balance required, as is raising the progeny of such a sharing according to our Sinister Way.

What all this means is that they – despite what they believe, or desire to believe, about themselves – have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

Acta Est Fabula Plaudite

There are as many excuses for failure as there have been and will be failures. Each failure is just a failure, and the flow of Life goes on, perhaps to the sound of mirthful Satanic laughter.

Sometimes someone – teetering, feeling perhaps The Abyss that awaits and entices them and yet unbalanced still by a vestige of mundane ego – may even feel they have been 'used'; and of course they have: by me, by themselves, by others of our kind, and by the wyrdful flow of Change that is the Cosmos. But of course The Abyss does not care, the Cosmos does not care, as I and others of my kind do not care at least in the way some person may want. They were told, warned – right from the start. We, The Order of Nine Angles, are as we are – *balewa*. Difficult; hard; testing; destructive. A natural rencounter, genesis of new beginnings. No you or I or we, just one enantiodromia among so many.

The Way is there; it works: for the few. And it for these few that we reserve our applause. After all, it is just Life changing, evolving, as it changes and evolves in this one small causal part of the Cosmos – a game for some, perchance a *τραγωδία* for others; an exeatic drama to enhance our own brief temporary causal living, perchance to propel us thence toward our own acausal life.

Anton Long
Order of Nine Angles
122 Year of Fayen

Empathy in the Esoteric Tradition of the ONA

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning - a knowing, an experience of - other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (esoteric) understanding - a perception - of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy - when cultivated, developed, and used - extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the ONA, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and - indeed - as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill - of this particular esoteric Dark Art - can be learnt

by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3].

Mastery of this Dark Art involves - with one known exception [4] - undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location). However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to ONA tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5], and it is this further - this advanced - development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the ONA Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide - they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and HomoHubris-like emotions and responses. All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location - and their own feelings, dreams, beliefs, determination, and hopes.

They can either cling onto their ego (their presumed separate self-identity) and their past - onto the mundane world they have chosen to temporarily leave behind - or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrd, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where the beginnings of wisdom can be found.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes:

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes

or brings about changes in those other types of living being - those species of living beings - which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills - in this case of empathy - is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in ONA texts such as Naos, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha - the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*.

[5] This Rite is given in the *The Sinister Abyssal Nexion*, and involves the individual living in isolation in a dark cave or cavern for a lunar month.

Mysterium - Beyond The ONA

Given that the emphasis of the ONA is on practical deeds, people curious about or interested on the ONA often ask about what the ONA has actually done - what ONA people actually do - to change the world in a noticeable way.

As often, it is a question of perspective, of criteria used to judge. Of esoteric and exoteric.

Exoterically, perhaps the majority of our people are hidden and do not have an overt association with us, with Satanism, with the sinister or even with the Left Hand Path. Thus their practical deeds are adjudged their personal practical deeds or possibly associated with some outer causal form they themselves may be associated with, be that form political or religious or whatever. In addition, many of us do not have our homes or our place of dwelling littered with mundane Occult paraphernalia, and so there is nothing to connect us to such Occult activities were we ever to be 'investigated' by some mundane authority or other. Furthermore, some of our kind adopt professions in keeping with our and their sinister aims and which professions enable them to live in a more exoteric manner.

But this waffle by me aside, esoterically what requires mentioning is Aeonics,

our Aeonic perspective. This means that our aims and goals are – viewed causally – quite long-term, measured in causal centuries, and thus it will take centuries for the affective and affecting changes to become manifest on the type of scale most use to judge such matters as causal aims and goals.

The second thing to mention is that our way is to breed a new human type, a new elite – and this begins with each one of us, each one of our kindred, changing themselves and engaging in life in a sinister way, in accord with their *wyrd*, by applying our methods, techniques, and so on. Thus and for example they can choose to use the technique of the Seven-Fold Sinister Way, or apply the way of the Drecc (of tribes and gangs), or the way of the Rounwytha – or any or all of these – according to what interests them, what they find works for them, or whatever.

Thus, one outward sign – if one is interested in such mundane things – of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves – and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them – that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world. A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State), but because it aids and enhances the lives of those belonging to it in practical and often material ways – for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants.

In effect, it is/will be an international group – bound together by certain rules, such as our Code of Kindred-Honour and viewing mundanes as a resource – formed of kindred local groups in various nation-States, whose members co-operate together, dispense their own justice, obey their own laws, and who aid and help themselves and others of their kind by whatever practical means they can, even if some of these means are viewed by some existing nation-State as 'illegal' or 'criminal' or whatever. In this sense, we are a new type of organization in the causal, a *mysterium*, and so might be called The *Mysterium*, or The Niners (or whatever) rather than The Order of Nine Angles.

In time, our organization may well acquire some covert political and social (or even religious) influence in one or some existing nation-States, by having our members in some influential positions, or by having some power over some of those in such positions. Or some of our tribes might develop in some locality sufficient to bring forth Vindex or someone similar with there thus being an overt challenge to existing mundane authority in that locality. And so on.

But what is not important are the details, the means, the tactics, the *minutiae* – that is, restricting, causal, forms and causally-limited abstract aims are not important. What works, works. What does not work will be

abandoned. What is important is that the ONA – beyond its outer current causal name – is a particular sinister presencing, some-thing that now lives (is presenced) in the causal and thus is acausal sorcery manifest as a living kollektive and an ethos, so that it can and will assume and use and become whatever causal forms are necessary wherever on this planet such forms are or become necessary. Or expressed in another more familiar way – we are now a shapeshifting manifestation of acausal energy presenced in the causal. A collocations of nexions – individual, tribal – who 'know' their own kind and who are now actively seeking to assimilate others into our kollektive, not for or because of any altruistic or idealistic reason, but because such assimilation of others is now a function of our necessary causal being, in this Aeon.

By assimilate, do you mean assimilate mundanes?

One of our axioms is that we classify humans as either our kind or as mundanes. Our kind currently, and for some previous Aeons, amount to perhaps five per cent – the creative or the defiant minority who latently or by means of their pathei-mathos have a certain natural intelligence, a certain instinct, a certain type of personality, certain personal qualities.

Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore perhaps a majority of human beings (though certainly not all) have the potential to cease to be mundanes. Most of course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed – their natural pattern of behaviour. Thus the reason why children in practical terms are exempt from being considered fair game, a resource, and why we consider certain activities by adults involving children – and certain proclivities, in adults, in respect of children – to be dishonourable and not something our own kind would do. For such things are one mark of mundanity – of those not able to or capable of controlling or changing themselves.

This axiom of potential within others is one reason why, in respect of culling for instance, we always give mundanes a sporting chance – to see if they can react in a non-mundane manner and so provide evidence of their potential to change.

Thus, yes I do mean assimilate – and change, evolve – those humans who are currently mundanes, which brings us rather neatly to our use of general tests to those who seek to associate with or join us.

I assume you mean here what some have, somewhat colorfully, called being mindfucked by the ONA?

Yes. In contrast, those who are naturally of our kind – and those who when challenged reveal they have the potential to develop to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these

standards, they are not good enough, and we have no interest in guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living.

Let me give one simple - one very basic - example. Not that long ago we published an item which simplified Satanism to its practical, causal, core. There was thus a personal pledge by the aspiring Satanist, a code, and three fundamental principles. Very little in the way of traditional ceremonies or rituals or even words, since the core was the live in a particular way, *sans* the laws of the mundanes, where there is no law, no authority, no justice except that of the individual.

This item works on a variety of levels, some of which I will enumerate here. Thus, for some of those who might have the potential to be one of our kind, it is one possible beginning - to entice, to provide experience, to live exeactly, and so possibility at some time this might move some of these people toward a desire for more.

For some of those who are already of our kind (but may not yet know it) it is a sign, to what lies beyond such an outer form. An intimation of just why we produce and use such a form.

It is also a practical defiance of those who aid and support the mechanisms which keep mundanes in thrall - for those, for example, who support and aid existing nation-States and the mechanisms of control of those States (be such mechanism psychic, practical, or causal abstractions). For the flunkies of all nation-States do so hate and do find subversive those who believe and who practice the truth there is no law, no authority, no justice except that of the individual. Thus, if that item only influenced ten people in one nation-State in one year to change their way of life and live defiantly, outside mundane law, it would have achieved something in the causal, with no practical effort on our part.

It is also something that undercuts and undermines the pomposity, the pretentiousness, of already existing so-called 'satanic' groups, with their 'temples and 'grottoes', their rituals, their books, their discussions, their self-awarded titles, and their old Aeon sycophancy.

Thus, people would react to this simple thing according to their nature, their conditioning, their potential. So it was/is fun, and useful, esoterically and exoterically.

But of course there are and have been, over the decades, far more complex, far more devious, challenges, tests, traps and obstacles, made and used by us

for those 'out there'. So many that one person even went so far as to sigh that for every ONA principle or piece of advice/guidance he came across there seemed to him to be another one which either confused the issue or was almost its exact opposite. Which of course of itself hints at a certain esoteric truth and the need for certain abilities.

You have recently been described as a weird combination of sinister ruthlessness and empathic sensitivity, which I guess makes you an unusual man. One person even described this combination as something of a dilemma in regard to making an assessment of you.

This is no dilemma, for the two aspects are not mutually exclusive – except to mundanes still in thrall to causal abstractions. One of the aims of our sinister Way is to develop the individual and so evolve the human species. Or rather, presence – to consciously bring-into-being – a new type, a new breed, of human beings.

This conscious breeding of a new species is a product of the acausal sorcery which is The Order of Nine Angles: a product of our mythos, our sinister praxis, our diverse ways of living, our kollektive, and which ways include that of tribes and gangs and of those who individually follow our Seven-Fold Way.

This is why we scorn and laugh at other Occultists, at others who believe they are following and using The Black Arts, and why we have contempt for others, and other groups, who call themselves or who are described as Satanists and/or as followers of the Left Hand Path. For these preening poseurs – these examples of Homo Hubris – lack the experience, the knowing, of the Unity beyond causal and acausal, beyond all causal forms, and thus have no direct practical experience of both Light and Dark external and internal to themselves, and so cannot perceive and know such opposites (and they themselves) as but illusive causal forms, abstractions; as stages toward the necessary alchemical synthesis that brings-into-being our new type of individual and our new ways of living.

These Occult poseurs lack this sensitivity – the natural, esoteric, empathy that for example a following of our Seven-Fold Way and rites such as that of the extended Grade Ritual of Internal Adept develop in the individual, and which empathy, which sensitivity, is manifest in our Rounwytha tradition. A sensitivity which is just one of the many qualities possessed by those who have indeed undertaken what traditionally is termed The Passing of The Abyss. They – these Occult poseurs – also lack, of course, practical direct experience of the sinister, having never transgressed the laws of the mundanes, never taken themselves in practical ways truly beyond good and evil; never felt that ecstatic joy when, testing themselves almost to death, they have triumphed and survived.

But in truth, I am nothing unique, just one phenotype: one intimation perhaps of a different human breed; one example of ONA sorcery in the causal and thus presenced, for now, on one planet we call Earth. Just one temporary stage between some-thing in some causal past, and something-else in some causal future – and thus some-thing fallible to be surpassed, in the

framework of our causal Time and our dwelling on this planet.

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Toward The Sinister Mystorium

Editorial Note (July 2011 CE): Below are answers to some questions submitted to Anton Long over the past few months by a variety of individuals.

How do you understand the relationship between the sinister way and the numinous way?

Here I shall assume that by 'sinister way' you refer to the complete esoteric philosophy and praxis of the ONA (including its mythos) rather than to the practical 'seven-fold sinister way' as a method of esoteric training from Initiate to Adept and beyond.

One way is an intimation – a presencing – of what is conventionally (if incorrectly) termed The Dark Forces and thus of certain energies/influences /archetypes within the psyche of the individual.

The other way is an intimation – a presencing – of what is termed the numinous, and thus of what is conventionally (and again incorrectly) termed The Light Forces.

Hence, they both express an aspect of the acausality (that I/we assume exists) beyond our causal perception, and thus intimate and can manifest what lies beyond the mundane reality of phenomenon we experience by means of our physical senses and by the causal learning acquired from others and by the abstractions (the theories, *-isms* and *-ologies*) we have manufactured over millennia to try and understand ourselves and Reality.

If one desires to place both in the context of terms used (incorrectly) by many Occultists, then one Way re-presents the LHP and the other the RHP – although that is not how our Adepts understand them.

For us, they re-present two different types of 'acausal knowing' and when these two types of knowing are combined (that is, acquired, learnt from personal experience not from books or from someone else), one has the apprehension of Reality that lies beyond what is conventionally termed The Abyss – that is the perception and the understanding of a genuine Mage [aka Grand Master/Grand LadyMaster], and which perception and understanding is the genesis of wisdom, and a knowing, an understanding, of all causal

forms (including so-called conflicting opposites) as just limited often distorted causal forms of The Essence beyond them.

Part of this wisdom is a knowing of the reality of what we signify by the term Aeons, and thus a placing of the individual human being – and human beings in general – into a Cosmic perspective. [Where by the Cosmos is to be understand the totality of the causal continuum and the acausal continuum.]

Of course, what we understand by a Mage is very different from what other esoteric groups and traditions understand by the term.

In somewhat oversimplified esoteric terms one might describe the relation thus – (1) the Sinister (LHP) Way are types or modes of apprehension applicable to those who, while following the Seven-Fold Sinister Way as a system of training and individual development, have not yet reached the stage beyond Internal Adept; (2) the Numinous Way is a type of apprehension, complimenting the former, which apprehensions (plural) those beyond Internal Adept acquire and meld with their former (LHP) modes of apprehension to begin the esoteric/alchemical process of (re)unification that forms the essence of what is known as The Passing of The Abyss.

What we call an Internal Adept acquires the beginnings of that specific acausal knowing (modes of acausal apprehension) during the Rite of Internal Adept – that is, spending three months in solitude in an isolated location, and by using such techniques as The Advanced Star Game. Traditionally, this type of acausal knowing was 'the knowing' of the Rounwytha, who were a few individuals (often women) who were naturally gifted with certain abilities deriving from their faculty of empathy, and which empathy encompassed what we now term Nature.

What The Sinister Way – in its casual/acausal totality – does is make this knowing of those few gifted individuals available (at least potentially) to all human beings, and thus enables them to proceed Beyond The Abyss and become almost a different type of human being, not in terms of low-level sorcery (external or results-sorcery) and the like, but in terms of understanding, knowing, of *being*, of Aeonic sorcery – in terms of being wise and having, manifesting, a reasoned, individual, unique, judgement.

Obviously, both of these apparently diverse ways have significance and possibly value in their own right (that is, exoterically) – and thus are or can be an affective and effecting means of change for various, diverse, individuals (not involved in Occultism) over decades and centuries, and thus contribute in their own manner to some of the changes I understand as necessary for us as a species.

Thus, like all Ways or forms that presence The Unity beyond the illusion of causal conflicting opposites, they have both an exoteric and an esoteric meaning and purpose. Also, just like individuals beyond a certain Occult stage of understanding and experience who of necessity has experienced in a practical manner the Light and the Dark, both Ways can easily be misunderstood.

When some mundane or other huffs and puffs about having taken over or owning the ONA, why don't you ever release a statement about such matters?

For two basic reasons. First, as I wrote in a recent reply to someone:

I personally do not assume any direct authority, nor make 'pronouncements', nor ascribe any grandiose title to myself. I just let things develop, in their own natural ways in their own species of causal Time, and occasionally pen a few of my own intimations based upon my own reflexions and experience, which are only my own fallible reflexions and my own poor attempts to explain – and which words, which intimations, can and should be surpassed by others and are thus not imbued with any kind of grandiose or pretentious 'authority'.

Second, because there is no necessity since if someone presents themselves as ONA or claims to own it and some people are duped by such things, and mistake such fakes for us, then it just reveals those people for the mundanes they are.

Such things – such pretenders – are and have been expected, and are a useful test. A test of the sinister numen/charisma of the ONA; of its growth and influence; and test for those who are interested in the ONA, or rather interested in the Way, the living tradition, we represent.

For such pretenders are a sure sign of our growth, influence, and sinister charisma. Just as if some individuals are duped by these pretenders and their groups, then those individuals are not of us; they do not have to potential to become part of our family, and thus such pretenders, such fakes, save us some trouble and can provide us with some amusement at their expense and at the expense of such easily duped individuals.

Those who are of our kind will find us and know us even if we do not name ourselves or describe ourselves by some term. Just as we have and will continue to teach our Way – *sans* a name and restrictive terms – person to person, generation following generation.

Also, as I have said and written several times over the past few years, no one now controls or owns the ONA – or can control or own the ONA. For it is a sinister kollektive of nexions, a cooperative, disdainful of copyright, dogma, restrictions, and hierarchy. In truth, it is a new type of organism – partly causal and partly acausal, and thus a living, changing, evolving, long-living entity which no one finite fallible mortal with a limited causal life-span can control, contain, or own.

Dreccs/Niners – who now increasingly re-present what was known exoterically as the ONA – do not depend on me, or on any one person. Just as the tradition I inherited did not depend on, or need, a name – and indeed had no name for centuries. It was just an inherited way, a reclusive tradition, part of a particular folk culture, passed on aurally.

Our outer name is therefore not that important; indeed esoterically it is irrelevant, and a causal Time will arise in this Aeon when the outer, exoteric, name I gave to the tradition as I expanded and developed it – the ONA name – will no longer be required. Names by their causal nature restrict, and our essence – which sinister-empathy reveals – cannot be so restricted.

You say the ONA is the exoteric name. There is therefore I presume an esoteric name?

Yes, and no. No there is no such esoteric 'name' since it is not a name as mundanes understand names, but yes in that what there is expresses something of our acausal essence. No – because it is an actual presencing of an aspect of the acausal, as a particular esoteric chant, correctly performed, is, as for example I tried to outline, in respect of esoteric chant and the 'names' of acausal entities, in the *Esoteric Chant as Language* section of my essay *Some Notes Concerning Language, Chants, and Acausal Entities*.

Yes there is an esoteric name – because like The Star Game, it is a new type of language devoid of the subject-object division implicit in current language. An illustration might be a mathematical equation, which represents some physical phenomena. Thus, if someone asked what 'gravity' was, the reply might be:

$$F = G \frac{m_1 m_2}{r^2}$$

That is, the equation describes or re-presents what 'gravity' is and the explanation does not involve words, but symbols.

Similarly, if someone enquired who and what we are, the reply might be in our numinous esoteric language, using the numinous symbols of one of our new *mysteriums* – such as a combination of images, music, and so on.

This takes us far far beyond the causal apprehension that a name such as The Order of Nine Angles imputes, just as before that name our way was represented in such things as a living Rounwytha and in The Ceremony of Recalling rather than in a given name or by some single symbol or sigil. The tradition *was* the Rounwytha, for example.

You have mentioned the mystery several times recently. What exactly do you mean?

To be precise, we should perhaps write sinister-mysterium, of which there are various types. Some already exist, some are in development, and more will be manufactured in the future.

All manifest the acausal, in their different ways. One type of mysterium is a new esoteric form, a performance, which supersedes Occult ritual, both ceremonial and hermetic, and which employs, among other things, moving images and a new type of music.

The Esoteric Star Game – when used with a specific aim over a period of causal Time, as for example in star mapping as outlined in *The Grimoire of Baphomet* – is another type of mysterium appropriate to our New Aeon.

Basically, our mysteriums take us beyond both Old Aeon sorcery and Old Aeon language, and two aspects which they all share are: (1) that they all involve the presence of and an interaction with a living human being or beings (and are thus an alchemical symbiosis), and (2) that they are not overtly Occult or overtly associated with some existing or past *-ism* or *-ology* because such associations imply a certain duality and a bland causality, which means they cannot be described by any single old-style term or word, such as Satanism, or even the LHP. For they are what they are – a living wordless presencing, and are to be experienced, be part of our living, rather than blandly described in limited causal Old Aeon words.

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